

A N
A P P E A L

T O

Country Friends

A T T H I S

General Yearly M E E T I N G ;

S H E W I N G

The Unchristian Carriage of some
City Friends to such as are taught of God,
under the present Dispensation of the Spi-
rits Ministry.

And a C O P Y of their

EXCOMMUNICATING PROCESS
For the same.

With *ANIMADVERSIONS* thereon.

By J A M E S J A C K S O N. *K*

*Even with their Buttocks uncover'd, to the Shame of
Egypt. Isa. 20. 4.*

L O N D O N :

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A N
 A P P E A L
 T O
 COUNTRY FRIENDS at the
 Yearly Meeting, &c.

WHereas Holy Writ abounds with many pregnant Prophecies and Promises of Christ's Kingdom, with the Glorious Powers and Priviledges thereof, (as yet unfulfill'd) whereof none should doubt, but desire their hastning.

Albeit, I heartily wish, that neither Remissness of Spirit herein, or an earnest Expectation of Deliverance thereby, may not divert us from the present Duties we are call'd to, as the proper Means which God hath directed us to for that End.

And also, that the late glorious Appearance of God's immediate Hand and Power, operating and attesting in and to this present Dispensation (thro' the Prophets) upon the Hearts of Hundreds at *Colchester* and elsewhere, may have the like Effect on *London's* Inhabitants, more particularly upon our City Friends; some whereof have shewn their merciless Severity against me in my helpless Old Age and Poverty, by their

unjust Censuring and Secluding me from their Communion and Friendship, meerly for favouring the aforesaid Prophets ; as by their own excluding Testimony doth appear, in these Words following.

At the Monthly Meeting at the Peel the 25th of the XIIth. Month, 1707.

“ **W** Hereas there has been for divers Years
 “ past a Dissatisfaction in us relating to
 “ *James Jackson's* appearing as a Preacher in our
 “ Publick Meetings, which hath been divers
 “ times tenderly signified unto him ; but instead
 “ of taking the said tender Advice, he persisted
 “ therein.
 “ Since which we also acquainted him of our
 “ Dissatisfaction with his late printed Book, in-
 “ titled, *The Great Question answer'd*, &c. And
 “ we tenderly endeavour'd to bring him to
 “ a Sence of his Present State, and Errors in
 “ Judgment. But with Sorrow of Heart we
 “ may say, he very roughly and obdurately
 “ treated us ; telling us, that if we rejected him,
 “ and those Lines inserted in the abovesaid Book,
 “ God, saith he, will reject you and those that
 “ sent you.
 “ And in several Letters he since sent us, ma-
 “ nifests his Opposition to us, by his rough and
 “ unkind Reflections contain'd therein : So that
 “ notwithstanding all the Labour of Love and
 “ tender Visits that Friends have made him, from
 “ time to time, to endeavour to reclaim him, he
 “ still seems as One obstinately bent to follow
 “ strange Delusions, and altogether rejects our
 “ Love and Tenderness towards him.

“ And

“ And we having a Sense of his being acted
 “ by a wrong Spirit, and being wilfully bent to
 “ persist in Imaginations, do declare we have
 “ no Unity with him, nor can have, unless he
 “ comes to know true Repentance; which we
 “ desire the Lord may grant him, and a Heart in
 “ returning to acknowledge his Out-goings from
 “ the good Spirit of Truth, and safe guidance
 “ thereof. And this we certifie to all that may
 “ know us and him, that so neither Truth nor
 “ our Profession may suffer any Reproach by his
 “ Backsliding.

“ *Jonathan Burton*, or any two Friends that
 “ formerly visited him, is desir'd to deliver this
 “ Paper vnto *James Jackson*; and acquaint him,
 “ that what is above inserted, is the Sence of
 “ this Meeting concerning him.

I leave it to your Consideration (my Friends,
 and all unbyass'd Persons) to discern and deter-
 mine;

First, What Evil or Sin do they hereby con-
 vince me of?

Secondly, Whether they have cut me off other-
 wise than by the same Spirit and Power whereby
 the *Pharisees* cast out of their Synagogues, such
 as confess'd Christ to be of God.

Thirdly, Whether this their excluding Testi-
 mony will be a sufficient Plea at the Bar of God's
 Tribunal, to excuse their uncharitable Dealing
 with me, that have forsaken and suffer'd the loss
 of All for that ever blessed Truth's sake, which
 in Words they make profession of; yea! and
 in the same Principle of Love, Life and Power,

wherein our first Friends believed and walked, I now, through Grace, am firmly establish'd and unshaken ; and yet I verily believe that the said Prophets are actually invested with the same powerful Spirit, and Word of Faith, which fell upon us at first.

Fourthly, Whether these Friends don't foreclose and shut up the Kingdom of Heaven against Men, since they neither go in themselves, nor suffer them that are entering to go in ; but set up their own Modes and Methods for a Standard to others, and make their own Notions and Conceptions of Divine Mysteries to be the Kingdom of Heaven it self ; boasting, there can be nothing beyond what they have attain'd already.

Fifthly, Whether ones Growth and Progress in Spiritual Things, an Advance from lesser to greater Degrees of Grace, and seeking to be chang'd into the Image of Christ, from Glory to Glory, even as by the Spirit of the Lord ; or on the other hand, a visible Recess from the Power of Godliness into the Spirit of this World ; a Settling upon the Lees, and Resting in outward, dry and dead Forms ; whether (I say) of these ought to be condemn'd for Instability, Inconstancy, and Delusion.

Sixthly, Whether my Speaking or Praying in the Ability which God giveth, *i. e.* as the Spirit gives utterance ; or to make frequent Repetitions of former reiterated Matters ; and as King *Saul*, not waiting till the True Priest hath prepared a Right Sacrifice, offer their forced Oblations to God : Now, I pray, which of us ought to be cut off or suspended ?

Seventhly, And whether these Friends don't make void the Law of God by their Traditions, while

while they suspend their Obedience to several indispensable Gospel Precepts, especially such as suit not their Carnal Interests, or Religious Pretences.

As for Instance :

First, We ought not to judge of a Man's Spiritual State by his Profession, but by his Practice ; not by his Likeness to us, but by the Impression of Christ's Image upon his Soul : Judge not, saith the Lord, according to the outward appearance, but judge righteous Judgment. Wherefore, if our City Friends had obey'd this Command, neither I, nor *Ann Steed*, and many other sincere Followers of Christ, had not been driven from their Communion.

Secondly, To try the Spirits ; This is an indisputable Duty, whether they be of God or no. Hereby, saith St. *John*, know ye the Spirit of God ; Every Spirit that witnesseth (as the *Greek* renders it) that Jesus Christ is (not only that He did, but that He is) come in the Flesh, is of God. But these Friends (so called) will not try nor prove (with the Noble *Bereans*) whether we bear witness of the In-dwelling of the True *Immanuel* : whether our Faith, Doctrine and Practice agree with the Acceptable, Good and Perfect Will of God. But fearing lest the Pageantry of their lifeless formal Profession should (with *Dagon*) be subverted by the living Power of the Spirits Ministry under this present Glorious Dispensation. They Stygmazize us with Error, Heresy, Delusion, &c. And having thro' Party Prejudice deem'd us so, they straightway (without Enquiry) as the wild Mob, treat us as such.

But we have receiv'd the Spirit of Power, of Love, and of a sound Mind ; which shews us,

That a Lye in the Right Hand, *i. e.* Error in Judgment, is as pernicious as the Leven of the *Pharisees*, or Doctrine of the *Nicolaitans*, which the Lord hateth: Yea! we have receiv'd the Spirit of Truth, which leads out of all Error, &c. and know it to be the same Spirit that convinc'd us of Sin at first, and still worketh in us an Abhorrence of Evil, and subdues the whole Man to the Obedience of Faith, giving us Victory over the Spirit of this World, and all the Powers of Darkness: So that we can truly say, He that is in us, is greater than He that is in the World, *Hallelujah!*

Thirdly, Love! the chiefest Command, the Glory and Perfection of Duty; we are to love God above all, and our Neighbour (*viz.*) all Mankind as our selves. We must love God more than all the indearing Delights, Interests and Enjoyments of this Life, and every other Person as our selves, *i. e.* to comfort 'em, not only as a Favour, but an Obligation, and a just Debt by the Gospel Law.

Now this Love will manifest it self by a generous Communication of all good Things Spiritual and Temporal, suitable to the Necessities of others. He that hath two Coats must impart to him that has none; and he that hath Meat, Money, &c. must do likewise. Wherefore a Rich Man ought no more to with-hold Relief from the Needy, than he hath power to hinder the Sun from shining on him. Neither hath a Poor Man less Right to demand Succour from the Rich, than he hath to breath in the Common Air.

For th' Rich God's Steward's are, and therefore
must

To th' Poor be kind, compassionate and just ;
Or they will be condemn'd, for breach of Trust.
But if the Poor they as themselves regard,
They will obtain a plentiful Reward ;
An hundred fold here into their Bosom,
And Life eternal in the World to come ;
An hundred for one, yes ! I'll perform my Word,
And certainly repay it saith the Lord.

In this pure Love the Saints together dwell,
This Heart-united Flock all Sects excel ;
Nor can there be a Beggar in this Israel.

Here's no appropriating from th' common Store,
But all alike are Rich, or alike Poor ;

For mine and thine, or thine and mine, intends,
Distinguish'd Interest kept for private Ends,
Not to be mention'd amongst Christian Friends.

Nor like rich Quakers, when poor Friends pass by,
Tipp us a VVink, or Nod, disdainfully ;
But to a Benefactor, Foe or Friend,
Hold out an hollow Heart in their right hand.

Here th' Rich ! like th' Sun, do from the Floods
exhale
The Wealth they raise, then in a Shower let fall
In every place, where they see need, a Share,
And don't consume it in the wanton Air.

This Sincere, Saint-like, Self-abasing Sympathy :
Such Spiritual and Temporal Community
Hath in all Ages kept Christ's Church in Unity.
Moreover,

Moreover, this Love shews it self by forgiving Injuries and Offences, in as large and free a manner, as we expect the Lord's Pardon to us shall be.

Now, how much of this Love is to be found in *London* Friends, in their Proceedings against me, or in their Conduct towards their Neighbours, I submit to Consideration.

There are also several grand Impieties, expressly forbidden, which these my Persecutors daily practise, *viz.* Not to lord it over God's Heritage. Not to exercise Authority over Men's Faith and Consciences. Not to quench the Spirit, nor despise Prophecy, &c. whereon, had I room, I might enlarge, and shew, how the Life of Religion is swallow'd up by the Spirit of this World, even amongst Friends of the Second Edition; through their Pride and Avarice, laying more stress upon their Traditions and By-Laws, than on God's Commands; contending for Mint and Cummin, trivial Matters, no part of the Building, but meer Scaffolding, and pass over Judgment, Mercy, and the Love of God.

Besides, the implicit Sence, Tenour, and Import of these Mens Conduct and Carriage towards us, tends to the utter Defamation and Extirpation of all that our Ancient Friends 40 or 50 Years past profess'd, preach'd up, printed and pray'd for, concerning the Effusion of the Spirit, Christ in us; the Word nigh, being taught of God, &c. now decrying the same for Error, Imposture and Delusion, &c. Thus! rather than miss the Accomplishment of their Ill Design, they through Envy and Party-Prejudice put out their own Eyes unawares. Ne-

Nevertheless I must tell 'em, That heretofore, when ever God's People, through Ambition, Avarice, and Unbelief did thus fall from their Stedfastness into Sensuality, Formality, and Idolatry. That then the same Administration, which before was their presiding Glory, soon after determin'd also : So that thence forward they were no longer to be valued on that account.

Thus ! upon the Degeneracy of the Jewish Church that Dispensation fell, and laid the highest Professors of that Religion level with the lowest Gentiles.

Know also, that upon every fresh breaking forth of Divine Light, none are more wilfully blind, and prejudic'd against such new Discoveries, than those that saw clearest into the Glory of the Old.

Thus was it amongst the most eminent Professors when Truth brake forth 60 Years since ; they that then pretended most to Gospel Reformation, were the most bitter Opposers of Gospel Light : Ev'n as it is at this Day, when (yet again) some that for a Season saw and rejoyced in that Light, are the most violent Opposers of this more glorious Dispensation.

So that as the Morning Star shines brighter for a little space than any other, yet when the Sun is risen, becomes as dark as the rest : Even so nothing can be darker than the foregoing Light, when a greater Glory succeeds.

Who more contemn'd and blasphem'd the True *Immanuel* than they that expected the Messiah ? And who do now more reproach Divine Inspiration, than they who, above all Men, pretend to Immediate Revelation ? Who ! more despise Christ's

Christ's Spiritual Appearance than the Children of Light? And who reject and persecute their Brethren for attending the Spirit's Ministry so much as these self-exalting and reproachful Children of the Kingdom; for whom I shall take up a Lamentation, as followeth.

*Ye Citizens, who th' name of Quakers bear,
From your first Love degenerated are,
Which is the Mark whereby Christ's Flock is known;
Where this is lost the Lord will such disown.
'Tis meer Delusion to suppose we can
Religion without Charity maintain.
Ye! once belov'd of God, are now become
Aceldama, Spiritual Sodom;
In whom all Christian Tenderness is lost,
And this World's Spirit hath their whole Hearts engroft,
Where Christ in His Divinity is crucify'd,
And's inspir'd Messengers abus'd and vilify'd;
Where they that wait on th' Spirit's Ministration
Must be cut off by Excommunication;
Where Christs speaking in Man, and the Effusion
Of th' Holy Ghost are condemn'd for Delusion;
Where Hypocrites so impudent are grown,
That he that's most guilty casts the first Stone;
And he that hath a Beam in his own Eye
The smallest Mote in's Brother's doth espy:
And that he may with Pharisees be parallel,
Strains at the smallest Gnat, and swallows a Camel.
Here, they that own Immediate Revelation
Scorn and contemn th' Almighty's Inspiration.
The Formal Quaker thus till's Teeth meet bites;
Such seeming Saints prove real Hypocrites:
And as for Blasphemy, that's over all
Their Sin ascendant Epidemical.*

What

What shall we say to common Sinners now,
 When City Friends the worst of Crimes allow?
 But since ye thus the Holy Ghost defie,
 'Tis a clear sign that your Destruction's nigh.
 Can you be safe at home, or blest abroad
 Who thus wage War against the Living God?
 Your Judgment Seat, Pulpits and Mob unite
 Against the Truth, to judge, to preach, to fight.

Nay! then there's Cause, tho' once your great Ally
 Heaven should turn on you its whole Artillery,
 Won't ye from Enmity 'gainst Christ refrain,
 Till Flames of burning Brimstone on you rain,
 Oh! then you'll gnash your Teeth, and gnaw your
 Tongues for Pain.

The Mob's Club-Law splits Case of Conscience, they
 Throw Stones by Sentence and Anathema.
 Here you are arm'd with short horn'd Arguments,
 Others with Tipstaves finds Imprisonments.
 Caveats, false Accusations, Pillories,
 With Brick-bats, Dirt, Squibs, Dung, with Taunts
 and Lies,
 Thus sturdy Giants proudly storm the Skies.

Heavens Arms are Thunders, Lightnings, Tem-
 pests dire,
 Sword, Famine, Pestilence, Earthquakes, Water,
 Fire.

Stand off Spectators, clear the Stage, give way,
 See whether Christ or th' Dragon win the Day.

O Lord,

O Lord, thou canst the Point determine so n,
 Thyself King, Priest, and Prophet all in one:
 Speak, for 'tis time, when on New Pentecost
 Thy People sin against the Holy Ghost.
 Thou know'st, O Lord, I mean but some, not all }
 Here's thousands yet in London whom thou'lt call, }
 Which do not so, nor bow their Knee to Baal:
 Who tho' they've been by their blind Guides deluded,
 Yet if they'd now return, they would not be excluded.
 Come then, draw nigh to God in good earnest }
 Believe his Warnings, pray, repent, and fast, }
 The Unjust Judge was overcome at last
 By Importunities, but sooner he
 Who is inclin'd to Grace and Clemency:
 Grieve for what's past with fixed Resolution
 To mend your Lives, and stop the Execution
 Of threaten'd Judgments; else expect that Doom
 Which was denounc'd against Capernaum.
 Your Pride and Envy make the Saying true,
 That Sodom's more excusable than you.
 If such Advantages as you have seen
 Had in like sort to her extended been,
 In Shame and Sackcloth she'd bewail'd her Sin. }

Hath not your Sun quite lost its glorious Light,
 And Ignorance as gross as darkest Night
 Over your Souls its sable Wings hath spread,
 And Midnight Darknes hath you covered.
 Judicial Blindness it appears to be
 When clearest Eyes at Noonday cannot see.
 You Strive t' Invade Christ's Throne and Govern-
 ment,
 And to prevail, are now grown confident.
 Altho' we may sharp Conflicts yet abide,
 Whereby our Faith and Patience may be try'd.

Tea!

Tea! tho' ye at each Disappointment boast,
 As if ye saw the Lamb and all his Host
 Defeated, yet his Day's already sprung,
 Which will confound your whole Refuge of Lies, 'ere
 long.

Your Buttocks are uncover'd to your Shame,
 Which shou'd abase you, but ye still blaspheme;
 This Plague Sore now, to such an height ~~am~~ got,
 Which shews that your Destruction singreth not.
 Yet through Repentance God's Wrath is appeas'd,
 Judgments will be revers'd, and He well pleas'd.
 To th' Word of Faith, then, which to all is nigh,
 With due Subjection to't, your Hearts apply,
 Truly repent, lest ye untimely die.

The Conclusion.

LORD! let me not be like to th' useful Broom,
 Which by its cleansing of a dusty Room
 Defiles it self there with: But, gracious Father,
 Let me be like the precious Diamond rather,
 Which by its polishing another Stone
 The better shape and lustre sets upon
 Its own rough Body. Let my Life be such
 As his to whom thou hast forgiven much:
 That Life! with an uninterrupted force
 In streams of Love from Thee may have free course;
 Like the Ocean after ebb'd may in me move
 To make Returns of due and constant Love.

To th' Ancient Light within th' inspiring Deity,
 Which claims o're all unlimited Sovereignty.
 Unto thy Great Tremendous Name and Power
 Be living Praises render'd ev'ry Hour
 From all that is within me, henceforth and for
 evermore. }

A M E N.

The END.

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